BV 2073
.F5
Copy 1

THE WORD and the WORLD

MARTHA T. FISKE

Class _____

Book _____

Copyright N°. _____

COPYRIGHT DEPOSIT.

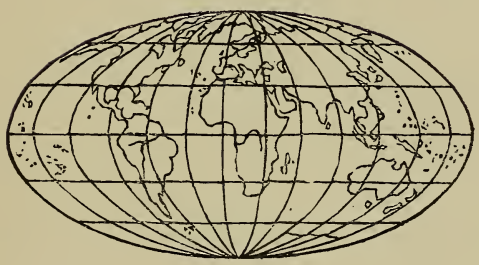
THE WORD
AND
THE WORLD

THE WORD and the WORLD

OUTLINE BIBLE STUDIES

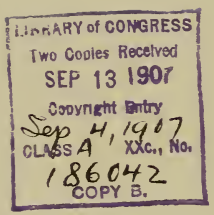
BY

MARTHA T. FISKE, M. A.



New York
Student Volunteer Movement
For Foreign Missions
1907

BV2073
.F5



Copyright, 1907, by
Student Volunteer Movement
for Foreign Missions

FOREWORD

In these Studies, the author's purpose is not to present an exhaustive list of all the missionary passages in the Bible, but to show in typical selections the facts that God's salvation was always intended for all mankind, and that His teachings were from the beginning for the whole world.

May this study of God's Word stimulate many to a deeper interest in His World, to further study of both the Bible and missionary literature, and to a truer consecration to His service where the need is greatest.

MARTHA T. FISKE

Cambridge, Massachusetts

CONTENTS

STUDY I—The World in the Law..... 1

STUDY II—The World in the Prophets..... 10

STUDY III—The World in the Psalms..... 18

STUDY IV—The Missionary Apostles..... 25

STUDY V—The World-wide Teaching of Christ 35

STUDY VI—The Missionary Apostles..... 43

STUDY VII—Paul the Missionary..... 52

STUDY VIII—Missionary Writings of the Apostles 61

NOTE

These studies are based upon the Revised Version of the Bible. Spaces are left after the questions for the insertion of answers, notes on the reading, or thoughts to be brought up in the class hour. In all these studies, let the attention be fixed upon the *main points.*

Further references to appropriate missionary literature will be found in the Suggestions prepared for leaders.

STUDY I: THE WORLD IN THE LAW

1st Day: The Ancient Promise

Prayer: "O God, open Thou mine eyes, that I may behold wondrous things out of Thy law."

In beginning this study, remember that the Bible is a library of sixty-six volumes, comprising many different kinds of literature—history, law-books, devotional books, etc.,—written at different periods of history, and not arranged in chronological order. But all these volumes have one deep, underlying purpose—to show forth God's relation to man, and man's relation to God.

The "Law" is the term usually applied to the first five books of the Bible, the Pentateuch. It includes narratives from different sources and laws from various collections, which had been handed down orally from age to age. It presents a composite picture of the Hebrew people for about a thousand years.

The Pentateuch begins the account of the Hebrew race with a brief preface (Genesis 1:11) epitomizing the history of the whole world, which is traced back to God, the Creator. The detailed story of the Hebrew nation is then taken up.

What was the promise made by God to the ancestors of the Hebrews, as recorded in Genesis 12: 1-3; 18: 18 and 22: 17, 18?

Did He have in mind only the "chosen people?"

Read Genesis 26: 4 and 28: 14, the promise confirmed.

Consider who were meant by "all the families of the earth." Think of the great neighbors of the ancient Hebrews—the Egyptians, Hittites, Philistines, Assyrians, Babylonians, Persians, Greeks, and Romans, and their more distant contemporaries, the Indians and Chinese. Remember that the land of the Hebrews was only one hundred and fifty miles long and one hundred miles wide. They were surrounded by civilized

Egyptians, land-trading Syrians, and sea-faring Phoenicians. Their land was the highway of the great caravan routes from East to West, and from North to South. All nations traversed this narrow bridge between the continents.

While the nomad tribe that came up from Egypt was engaged in occupying the land and in developing its own national and religious life, it was more or less isolated, but when events occurred which showed that it could never be a great world-power politically, it was thrown into the "tempestuous stream" of the ancient world with a *message for humanity.*

STUDY I: THE WORLD IN THE LAW

2nd Day: The Ancient Promise (Continued)

Fix clearly in mind the main facts in the First Day's Study.

What was the opinion of the early Christian leaders concerning the ancient Covenant made by God with the Hebrew race? How does Peter refer to it? Acts 3:25. What was the opinion of the great missionary, Paul, concerning it? Galatians 3:8.

"The law of the Lord is perfect, restoring the soul:
The testimony of the Lord is sure, making wise the simple.
The precepts of the Lord are right, rejoicing the heart;
The commandment of the Lord is pure, enlightening the eyes.
The fear of the Lord is clean, enduring forever!
The judgments of the Lord are true, and righteous altogether.
More to be desired are they than gold, yea than much fine gold;
Sweeter also than honey and the honeycomb,
Moreover by them is thy servant warned:
In keeping of them there is great reward."

Psalm 19:7-11.

"The Bible is not an end in itself; it is a means to an end. It is a definitely appointed instrument, a hammer, a fire, a sword, a well-made tool, intended to accomplish a certain purpose; and God has so constructed it that it will be useless, unless we take it as He has given it to us, and apply it to the purpose for which it was intended. I need not dwell upon the uses which it has for our own personal salvation and growth in grace. Until one is compelled by some circumstances to look at it, I am afraid that the great majority of Christians have little thought of how the Bible, as a book, is to be made practically effective in the conquest of *the world.*"—Rev. John Fox, D.D.

For literature on the work of the American Bible Society, address The Secretaries, Bible House, New York City; on the work of the British and Foreign Bible Society address The Secretaries, 146 Queen Victoria street, London, E.C., England.

STUDY I: THE WORLD IN THE LAW

3d Day: Relations of Hebrews and Foreigners

The Hebrews always had considerable intercourse with people of other nationalities. They were constantly coming in contact with (1) remnants of the ancient Canaanite tribes that originally inhabited Palestine, and with (2) foreign slaves, (3) foreign wives, (4) traders of many nations, (5) nomad tribes, and (6) hired soldiers of the royal body-guard. With some of the foreign tribes their relations were hostile, but in many cases (7) friendly alliances were made, and (8) trading enterprises were carried on by the Hebrews with foreign nations.

For examples of these relations with foreigners, read the following references:

(1) Judges 1.
(2) Leviticus 25:44.
(3) Ruth.
(4) Genesis 37:23-28.
(5) Exodus 3:1.
(6) 2 Samuel 15:18, 2 Kings 11:4.
(7) 1 Kings 15:18, 2 Kings 16:5, 2 Kings 16:8, 2 Kings 20:12.
(8) 1 Kings 9:26-28, 1 Kings 7:13, 14.

STUDY I: THE WORLD IN THE LAW

4th Day: The Books of the "Covenant" and the "Law"

Some foreigners became permanent residents among the Hebrews, and were treated in many ways upon an equality with the "chosen people" themselves. The words translated "stranger" in the Old Testament mean really "foreigner" or "alien." Note that the name "Hebrew" itself means "an immigrant."

1. What was the attitude toward foreigners enjoined by the "Book of the Covenant," the code of laws regulating the social life and the religious observances of the Hebrew people? Exodus 20:9; 22: 21; 23: 9-12.

2. In the "Book of the Law," what is the attitude toward foreigners? Write after each passage below, a word or two indicating the nature of the law contained therein.

Deut. 1: 16;
5:14;
10:19;
14:29;
16:9-17;
24:17-22;
29:10-13.
31:12.

"The immigration for this single year (1905) equals that of the entire fifty years following the inauguration of President Washington. In numbers, it doubles the population of Baltimore and nearly doubles the popu-

lation of such cities as Boston and St. Louis. It would replace the entire population of Connecticut with 100,000 surplus to spare. It would re-populate Vermont and New Hampshire combined, with 250,000 to spare.

"These people came, as usual, from all the corners of the earth, but particularly from the southeastern corner of Europe. The arrivals from Greece, Turkey, Roumania, Servia, and Bulgaria, constitute an interesting total of between 25,000 and 30,000. The horde came from Russia, Italy, and Austria-Hungary. . . . Thus it appears that seven-tenths of the arrivals of last year were from these three countries. It also appears that, within three years, more than 1,800,000 of these people have come to the United States. Where are they? Unhappily for us and for them, by far the greater number are colonized in the larger cities of the North."—*New York Sun* Editorial.

STUDY I: THE WORLD IN THE LAW

5th Day: The "Law of Holiness"

The Laws of holiness were carefully formulated, and written records preserve exactly the detailed religious ritual and civil customs.

In this legislation what was the attitude toward foreigners? Write briefly the substance of each reference.

Leviticus 24:22;

18:26; 20:2; 24:16;

16:29-31.

What is the supreme argument for Missions in the Law? Leviticus 19: 18 and 34.

Personal Thought: Do I love the foreigners and others in a different walk in life from myself, with whom I come in daily contact, in school, shop, or streetcar?

STUDY I: THE WORLD IN THE LAW

6TH DAY: LATER LEGISLATION

Continue the study of the priestly code of laws, as it concerns the treatment of foreigners.

Numbers 9:14; 15:14, 15, 16; 19:10; 35:15.
Ezekiel 47:21-23.

Thousands of foreigners submitted to the rite of circumcision (Exodus 12:48), and thus came to be on perfect equality with the Jews. In the last century before Christ these proselytes were to be found in every part of the Roman Empire. Is not this evidence of the missionary principle in the Law?

"Our first obligation is to believe that the Gospel is the solution of our difficulties. Immigration laws should keep out certain well-defined classes of aliens, but the solution of our troubles is not in the line of stricter immigration laws. God has a purpose in bringing the peoples of every nation that the sun shines upon into this favored New England. We must fall in with the plans of the Infinite. We must open our eyes and our hearts and our hands to the work God is giving us to do."—JOEL S. IVES: The Foreigner in New England.

STUDY I: THE WORLD IN THE LAW

7th Day: Christian Opinions of the Law

What was the opinion of the author of the Epistle to the Hebrews concerning the Law?
Hebrews 13:2.

What was Paul's opinion of the Law?
Galatians 3:24.
Romans 3:31.

What basis had Paul for his opinion?
Acts 22:3.

What was Christ's attitude toward the Law?
Matthew 5:17, 18.

In the Law what evidence have we found that God always intended to include the world in His plan of saving men from sin?

Sum up briefly the most striking facts brought out in this Study.

STUDY II: THE WORLD IN THE PROPHETS

1st Day: Amos and Isaiah

From the eighth century B. C. on, the prophets—the men who "spoke for God,"—put their thoughts into writing, much of which has come down to us. Until that time, the Hebrew people had for centuries been concentrating their attention upon themselves in order to uproot idolatry and develop among them the true worship of Jehovah. But now they were drawn irresistibly into the great world-drama which was going on around them.

The world known to the prophets included Western Asia and Northern Africa—Assyria, Babylonia, Egypt, Phoenicia, Israel and Judah. It was a world of separate petty clans, with no interests in common, each with its own national deity, which it "employed rather than worshipped." And each of these tribal deities was considered to be merely one among many gods, with power limited to its own territory.* This attitude of mind even influenced the Hebrews themselves.

At this critical point, the prophets boldly proclaimed that Jehovah is the God, not only of the Hebrews, but also of the whole world. In some cases this proclamation took the form of denunciation of heathen vices and warnings of punishment of heathen nations, given to show that God has one standard of righteousness for the whole world, and that His authority over all nations is supreme.

1. What was the attitude of Amos, the earliest "writing" prophet, the Judean shepherd preaching to the Israelites, regarding the relation of the Jews and other nations to God?

Read Amos 9:7. Did God love the Israelites better than the Ethiopians?

Had He guided the Israelites any more truly than the Philistines and Syrians?

*Cf. the conditions among African tribes to-day. See W. S. Naylor: Daybreak in the Dark Continent. pp 77-134.

2. Did Isaiah, the courtly statesman and reformer of Judah, have the world-wide vision?
Read Isaiah 2:2-4. Cf. Micah 4:1-3.

In Isaiah 18:7, what does the prophet say will be the future attitude of the Ethiopians toward God?

Read Isaiah 11:1-10. How far is the rule of the Messiah to extend?

STUDY II: THE WORLD IN THE PROPHETS

2nd Day: Jeremiah

Jeremiah, the son of Hilkiah the priest, is a striking example of service through self-sacrifice. His long ministry came at a time of great disturbances within the nation. Was he wholly occupied with the fate of his own people? Read the following passages:

Jeremiah 3: 16-18. Is the worship of Jehovah, symbolized by the "ark," to be limited to the Hebrew people?

Jeremiah 16: 19-21. Will the heathen nations always worship their idols?

Jeremiah 12: 15, 16. Upon what one condition shall the heathen neighbors share in the blessings of the Hebrews?

Jeremiah 38: 6-13 and 39: 15-18. What did a foreigner do for the prophet of God?

Thought for to-day: Here in America there is one Christian to every three non-Christians. The *average* parish of a foreign missionary to-day is *one hundred and eighty-three thousand* non-Christians.

STUDY II: THE WORLD IN THE PROPHETS

3rd Day: Ezekiel and Isaiah

1. Ezekiel was the priest and prophet of the Jews during the Babylonian Exile. Did he think only of the restoration of his own people?

Read Ezekiel 36: 33-38. What is to be the effect of the restoration upon other peoples?

Read Ezekiel 39: 21-24. What will heathen nations learn from the punishment and restoration of Israel concerning the ethical nature of God?

2. History has proved that God did not intend the Hebrew people to become a great political power. What is said, in the latter part of Isaiah about the work of God's people in the future?

Isaiah 40: 1-8. Is the Divine purpose limited in its scope?

Isaiah 42: 1-9. What was God's purpose for His servant Israel?

Isaiah 43: 8-13. Note the emphasis of the same idea.

STUDY II: THE WORLD IN THE PROPHETS

4th Day: Isaiah (Continued)

Continue the study of Isaiah by reading the following passages:

Isaiah 45: 1-8. Why did God call Cyrus, king of Persia, to deliver the Israelites from Babylon? Was His purpose limited to them?

Isaiah 45: 18-23. What is to be the future attitude of the heathen toward God?

Isaiah 49: 1-7. Unto what extended service does God call His servant Israel?

Isaiah 55: 1-5. To whom does God give His generous invitation, and to whom are the Israelites to carry the knowledge of Him?

Prayer: "Almighty God, whose compassions fail not, and whose loving kindness reacheth unto the world's end; we give Thee humble thanks for all the great things Thou hast done and art doing for the children of men, for the opening of heathen lands to the light of Thy truth, for making paths in the deep waters and highways in the desert, for knitting nation to nation in the bonds of fellowship, and for the planting of Thy Church in all the earth. O merciful Father, in whom the whole family is named, fill full our hearts with grateful love for Thy goodness, granting us grace henceforth to serve Thee better, and more perfectly to know Thee; through Jesus Christ, our Lord. Amen."

STUDY II: THE WORLD IN THE PROPHETS

5th Day: Prophets of the Persian Period

What was the attitude of the prophets of the Persian Period of Jewish history, toward the world? Read the following passages:

Zechariah 8: 18-23. How will the future glory of God's worship affect foreign nations?

Isaiah 56: 3-8. What is God's attitude toward foreigners living in the Jewish community?

Isaiah 60: 1-13. By whom are offerings for God's sanctuary to be brought?

Isaiah 66: 18-23. What will be the attitude of all men toward God when "the time cometh"?

Isaiah 25: 6-8. What blessings are to come to all peoples from God's reign upon earth?

"Hail to the brightness of Zion's glad morning,
Long by the prophets of Israel foretold,
Hail to the millions from bondage returning,
Gentiles and Jews the blest vision behold."

STUDY II: THE WORLD IN THE PROPHETS

6th Day: Jonah

The Book of Jonah is a wonderful narrative, written to enforce the missionary message. The prophet Jonah typifies the conservative party of the Jewish people, who in spite of the lessons of the Exile, would not acknowledge that the heathen were as worthy as themselves in the sight of God, and as capable of receiving His blessings.

Read the whole story through, noting the following points:

Jonah 1: 1, 2. Jonah's missionary call.

1: 3-16. His response.

2: His remorse over his disobedience.

3: He is given another chance.

4: 1-3. His purpose was not truly missionary.

4: 4-11. The contrast of God's attitude toward the heathen.

What does this story teach about—(1) The infinite love of God?

(2) The universality of His rule?

(3) The opportunity and duty of His followers toward mankind?

STUDY II: THE WORLD IN THE PROPHETS

7th Day: The Missionary Prophets

The prophets themselves were evangelistic missionaries, men whose one duty was to speak for God among an indifferent and wicked people. Their lives and characters have modern parallels in many men who are working for God throughout the world.

Compare the "calls" received by three of the missionaries whose words we have been studying:

Isaiah 6: 1-8.

Jeremiah 1: 4-10.

Ezekiel 1, and 2: 1-3: 11.

(1) What is the characteristic note in the call and commission of each of these men?

(2) How did each one answer the call of God?

Thought for to-day: "God does not want any conscripts. If that is what you are waiting for—to be conscripted—I do not believe that the call will come. He wants volunteers—men who will give themselves in the spirit of Isaiah, 'Here am I, Lord; send me.'"

—R. E. Speer.

STUDY III: THE WORLD IN THE PSALMS

1st Day: Psalms 2, 22, and 24

The Psalms are the product of many minds in many periods of Hebrew history. They express the inmost feelings of the individual authors and of the Jewish community, but they portray so truly the emotions and desires of the human soul at all times, and the universal spirit of religion, that they have become the great hymn-book of the Christian Church, and the great prayer-book for private as well as public devotion.

What is the attitude of the Psalmists toward the world, as shown in the following typical passages?

Psalm 2. What is to be the extent of the Messiah's rule?

Psalm 22: 22-31. What statement is here given of Israel's missionary function?

Psalm 24: 1. To whom does the world belong?

The following extracts from the diary and letters of James Gilmour, who gave his life to brave, lonely service among the Mongols, show us a glimpse of the inner life of one of the greatest missionaries of the nineteenth century.

"October 25, 1886.—I am reading at night, before going to bed, the Psalms in a small-print copy of the Revised Bible, holding it at arm's length almost, close up to a Chinese candle, to suit my eyes, for I cannot see small print well now; and I find much strength and courage in the old warrior's words. Verily, the Psalms are inspired. No doubt about that. None that wait on Him will be put to shame. He is here with me." — James Gilmour.

STUDY III: THE WORLD IN THE PSALMS

2nd Day: Psalms 47 and 65

What is the attitude toward the world expressed in the following Psalms?

Psalm 47. What does the psalmist say is to be the future relation of the world to God?

Psalm 65. What longing does the author express for all mankind?

"July 30. How full the Psalms are! These days I am going through them in Chinese, as I said. I take one each morning and commit some verses of it carefully. Then, during the day, as time permits, I read a few more. How one the soul of man is! When dull, and cold, and dead, and feeling as if I could not pray, I turn to the Psalms. When most in the Spirit, the Psalms meet almost all the needs of expression. . . . The greatest proof of the Divine source of the book is that it fits the soul as well as a Chubb's key fits the lock it was made for."—James Gilmour.

STUDY III: THE WORLD IN THE PSALMS

3rd Day: Psalms 67 and 72

What missionary ideas do you find in the following passages?

Psalm 67. Why does the psalmist pray for God's blessing upon Israel? Note verse 2.

Psalm 72. How far is the Kingdom to extend? What are to be the characteristics of the King's reign?

Prayer: "O God, the Creator and Preserver of all mankind, we humbly beseach Thee for all sorts and conditions of men, that Thou wouldest be pleased to make Thy ways known unto them, Thy saving health unto all nations. More especially we pray for Thy holy Church universal; that it may be so guided and governed by Thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally we commend to Thy fatherly goodness all those who are any ways afflicted or distressed, in mind, body, or estate, that it may please Thee to comfort and relieve them according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ's sake. Amen."

STUDY III: THE WORLD IN THE PSALMS

4th Day: Psalms 86, 87, and 96

What is the attitude toward the world in the following:

Psalm 86:8-10. How does the psalmist say that Jehovah compares with other gods?

Psalm 87:4, 6. What heathen nations are mentioned as followers of Jehovah?

Psalm 96. What missionary ideas are expressed in this Psalm?

"December 29, 1890.—When I feel I cannot make headway in devotion, I open at the Psalms and push out in my canoe, and let myself be carried along in the stream of devotion which flows through the whole book. The current always sets toward God, and in most places is strong and deep."—James Gilmour.

STUDY III: THE WORLD IN THE PSALMS

5th Day: Psalms 97 and 98

Continue the study of the psalmists' attitude toward the world:

Psalm 97. Who shall pay homage to Jehovah?

Psalm 98. How far will the salvation of God be carried?

"July 21, 1890.—Another thing I notice is the difference subjective states make in reading the Psalms. Sometimes I go over a Psalm and see little in it. At another time I go over the same Psalm and find it full of richness. How important it is to have the light of the Holy Spirit in our scripture reading."—James Gilmour.

STUDY III: THE WORLD IN THE PSALMS

6th Day: Psalms 100, 102, and 146

In the following passages note the missionary ideas:
Psalm 100. Who is here exhorted to praise God?

Psalm 102: 15-22. What attitude does this Psalmist predict that the heathen nations will have toward God?

Psalm 146. What will God do for the "submerged tenth"?

"November 17.—My attitude now here is that of Psalm 123: 2-4. I feel that God can perform for, by, or rather use me as His instrument in performing, if He has a mind to; so I am looking for His hand, gazing about among the people that come to my stand to see the ones God has sent. I feel as helpless as a Chinese farmer in a drought; but when God opens the heavens, down it will come. Amen."—James Gilmour.

STUDY III: THE WORLD IN THE PSALMS

7th Day: Review

Read Psalm 145. "Thine is the kingdom and the power and the glory forever."

Sum up the general attitude of all these psalmists, whose words we have been studying, on the question of foreign missions.

How does the attitude of the Psalmists compare with that of the Prophets?

"No feature is more striking in the Psalms than the unquestioning and natural directness with which they embrace the heathen, the nations, as equally included with Israel in the purposes and the kingdom of God."
—Dean R. W. Church.

"July 28, 1890.—Psalms 123 and 126. I often read these Psalms together. And then I think what would please me best as a master would be to see my servant going ahead, energetically and faithfully, and loyally with his work, not moping about downcast. Then is not this what God wants in us? So here goes cheerily and trustfully."—James Gilmour.

What were some of Gilmour's characteristics?

See "James Gilmour of Mongolia," edited by Richard Lovett.

STUDY IV: THE MISSIONARY CHRIST

1st Day: His Preparation

The world in the time of Christ was the Roman Empire, including under its domination the nations of Europe, Asia and Africa, from Scotland to Egypt, while beyond were the scarcely known Persian, Indian, Chinese, and Japanese empires. The known world was under one government, the Roman, with one common language, Greek; and communication was made easier than ever before by the splendid system of Roman roads.

Jewish communities were scattered everywhere—in Syria, Africa, even Rome itself—and in all these communites synagogues were established for the training of the people in the religion of the One God. Men of every nation had become Jewish proselytes, and came to Jerusalem to worship in the Temple of God,—the beautiful Temple built by the heathen Herod to placate his Jewish subjects.

Into a world of glittering heathenism, full of political intrigues, cruel murders, and revengeful plots, into an obscure village in a small and unimportant, but troublesome and rebellious province, was born a humble peasant's child. The names of Augustus, the Emperor, and Herod, the King, have been almost forgotten, the Roman Empire has long since disappeared, but the name and teaching of Jesus have encircled the globe and His empire has steadily increased.

What was the preparation of Jesus Christ for His missionary work?

Read John 3:16, 17. Meditate upon (1) the *"world,"* (2) the love of God, (3) the One Sent, and (4) the *purpose* of the sending.

In the thirty years of private life preceding His public ministry, how was He specially prepared for His

missionary work? Read the following passages:

Luke 2:51, 52. Note His station in life, occupation (see Mark 6:3) and probable education.

Mark 1:9-11. His solemn consecration to His work.

Mark 1:12-14. The testing of His missionary purpose. Cf. Hebrews 4:15, 16.

"It is something to be a missionary. The morning stars sang together and all the sons of God shouted for joy when they first saw the field which the first missionary was to fill. The great and terrible God had an only Son, and He was sent to the earth as a missionary physician. It is something to be a follower, however feeble, in the wake of the Great Teacher and only Model Missionary that ever appeared among men."—DAVID LIVINGSTONE.

STUDY IV: THE MISSIONARY CHRIST

2nd Day: His Mission Field

Whom did the Father expect His Son to reach? Read John 1: 10-14, and John 3: 16, 17.

What did certain foreigners consider to be His field? John 4: 42.

To whom did Christ Himself say He had come? John 6: 51; 8: 12, 26; 9: 5; 12: 47.

Was His thought of the field limited to His own people? John 10: 16.

In the supreme hours of His Passion, what was His thought of the field?
John 14: 31; 17: 21-23.

Re-read the introduction to yesterday's study, and give a brief summary of the conditions of the field.

Prayer: O Christ, help us to realize that Thou dost completely understand our humanity, and that Thou canst uplift even the lowest races of men in the darkest places of this earth. Amen.

STUDY IV: THE MISSIONARY CHRIST

3rd Day: His Missionary Motive

What did Christ say was His missionary motive? Luke 2: 49; John 4: 34; 5: 30; 6: 38; 17: 4.

What was the Father's work, judging from His messages through prophets, law-givers, and psalmists?

What class of people did Christ desire to reach? Luke 19: 10; 15: 4; Matthew 9: 13.

"A few days ago one of the great financiers of our country withdrew several hundred thousand dollars of his fortune from a safe and profitable investment, and re-invested them in another enterprise. Why? Because from careful and sane inquiry he had learned that the new enterprise promised a larger percentage of return. In a few months his business friends will be congratulating him for his sagacity and foresight. The case is very similar with some of us who have only a life to invest in the Master's enterprise of setting up a heavenly kingdom on earth.

"It is simple, calm judgment that the missionary investment of one's life promises the most return— return, of course, not as we see it, but as the Master views it. Aside from all the personal providences which have become a clear guidance, this would seem a sufficient answer to the query, 'Why are you going to China?' Very cordially and emphatically can I echo the words of Dr. Charles Cuthbert Hall, writing in a letter after his return from the Haskell Lectureship in India and Japan: 'For a man adequately trained, and gifted with a nature capable of sympathiz-

ing with Oriental aspiration, no other use of one's life could compare with the possible reach of constructive Christian influence opening to one in India, China, or Japan to-day.'

"That is expert opinion on a gilt-edged investment. In view of it, it should not seem strange to anyone that a single parish in an old New England State should be exchanged for a parish nearly as large as New Hampshire and Vermont combined, and already dotted over with twenty native churches, fifty-seven chapels and preaching places, and the beginning of a strong educational and hospital work, a parish now under the charge of a single ordained missionary of over sixty years. With quiet, strong buoyancy and eagerness, I look toward such an investment of the life."—CHARLES L. STORRS, JR. (1904.)

STUDY IV: THE MISSIONARY CHRIST

4th Day: Jesus Christ, the Educational Missionary

In its outward form, Jesus' method of teaching was similar to that of other teachers of His time. What was that method? Matthew 5: 1, 2.

Read Matthew 5: 3-12 for an example of the short, pithy sayings He often used.

Matthew 5: 20. He often used examples to enforce His points. What example is here given?

Mark 9: 36, 37. He often used object lessons.

Matthew 13. What method used by Jesus is particularly noteworthy?

Read Matthew 5: 43-45; Luke 10: 36, 37, and John 15: 12-17, and state how Jesus' teaching of the relation of man to God and to his fellowmen differed from that of current Jewish teaching.

Matthew 7: 28, 29, and John 3: 2. How was Jesus' teaching regarded by His hearers?

Mark 3: 13-19; 4: 10, 11; 9: 2 and 28, 29. From these references, what should you say was the most important part of Jesus' work as an educational missionary?

For excellent examples of the methods used by modern missionary teachers, see Hume: "Missions from the Modern View," Chapters VII. and VIII.

STUDY IV: THE MISSIONARY CHRIST

5th Day: Jesus Christ, the Medical Missionary

How do the evangelists describe Jesus, the medical missionary? Read the following passages:

Matthew 4: 23-25;

8:16;

9:35;

14:35, 36;

Mark 1:29-34;

6:55, 56;

Luke 9:11.

Of thirty-six recorded miracles, twenty-six were miracles of healing.

What was the purpose of His healing? Matthew 9: 6 and 36.

How important did Jesus Himself consider His ministry of healing? Matthew 10: 1; 11: 3-5; Mark 16: 18.

"God had an only Son, and He gave Him to be a missionary and a physician. A poor, poor imitation of Him I am, or wish to be. In His service I hope to live, in it I wish to die."—David Livingstone.

"There is a language which all can understand, and which carries a message which every man cares, sooner or later, to hear. From the moment the medical missionary sets foot on his chosen field, he is master of

this universal language, this unspoken tongue of the heart, and is welcome to the home of strangers. The simple Arab lifts for him the curtain of his goat's-hair tent and bids him enter. The mandarin calls him to his palace, the peasant begs him to come to his lonely cabin, the Brahmin leads him to the recesses of his zenana. . . . Heal the bodily ailments of the heathen in the name of Christ, and you are sure, at least, that He will love you and bless you, and all that you say will have a meaning and a power not conveyed by other lips."—Dr. G. E. Post, Syria.

For an illustration of modern medical work, see the quarterly magazine "Among the Deep Sea Fishers." This magazine prints the Log of the S. S. Strathcona, the hospital ship, and gives other accounts of the work done on the coast of Labrador by Dr. Wilfred T. Grenfell. Address Bryant Press, 44 Richmond Street W., Toronto, Canada.

STUDY IV: THE MISSIONARY CHRIST

6th Day: Jesus Christ, the Evangelistic Missionary

In how many of the previous references to Jesus' work was preaching mentioned, as well as teaching and healing?

What was the substance of Jesus' preaching? Matthew 4: 17, and Mark 1: 14 and 15.

What were the "good tidings," or "gospel"?

Like so many of His followers in the East to-day, Jesus did much itinerant preaching. For example, see Mark 2: 2 and Matthew 11: 1.

Jesus made use of every occasion to proclaim the gospel. Often His most profound sermons were preached in ordinary conversations with the lowliest persons. See John 4: 5-26.

"The evangelist is needed on both sides of the globe, but the missionary evangelist is specially needed in the Christian communities which God is raising up in non-Christian lands." "The whole Christian world to-day, especially the great mission fields, needs men and women who are willing and ready to spend and be spent in making Christ known to individuals."—Bishop J. M. Thoburn, of India.

For a description of methods of evangelistic work see Peery: The Gist of Japan, Chapter 13.

STUDY IV: THE MISSIONARY CHRIST

7th Day: The Death of the Divine Missionary

Did Jesus meet death of His own free will? Read Mark 10: 32-34; John 10: 17, 18.

In His last discourses, whose interests are uppermost in His mind? John 14-17.

When He was arrested, of whom was He thinking? Luke 22: 50, 51.

What was Jesus' attitude at His trial? John 18: 33-37.

Even at the Crucifixion, for whom does He pray and plan? Luke 23: 34, 42, 43; John 19: 26, 27.

How was a Roman soldier affected by His death? Mark 15: 39.

What did Jesus expect would be the ultimate outcome of His death? John 12: 32.

After His victory over death, how did He plan to accomplish His purpose for the world? Matthew 28: 19, 20; John 20: 21.

"The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar,
Who follows in His train?"

STUDY V: THE WORLD-WIDE TEACHING OF CHRIST

1st Day: His Missionary Parables

In the previous Study we learned something of the methods of Christ's teaching. This week we are to study what He taught concerning the world.

To what does He liken Christians, and how far does He expect their influence to spread? Matthew 5: 13, 14.

What is to be the method of extending the Kingdom of God? Mark 4: 14-20.

How does He describe the growth of the Kingdom upon earth? Mark 4: 26-32; Luke 13: 20, 21.

What fundamental relationships does He emphasize which affect the Christian's outlook on the world? Luke 10: 27; 11: 2.

"Had Protestant missionaries done nothing else in China than prepare and publish the books issued by them in Chinese; start the schools; written the books in English, containing narratives of their own travels, and accounts of the natives, and of their religious customs and manners; translated native works; instructed the youth of both sexes, and founded hospitals and dispensaries—had these, we say, been the only things accomplished by Protestant missionaries, they would have done a noble work; but added to all these more secular labors is the directly religious work of preaching the gospel, tract and Bible distribution, visiting, gathering together the converts, etc., all of which, though less appreciated by the general mercantile community of China, has been as signally successful as the other class of undertakings."—J. Dyer Ball, Esq., of Hong Kong, of the British civil service, quoted by R. E. Speer in "Missionary Principles and Practices," p. 176.

STUDY V: THE WORLD-WIDE TEACHING OF CHRIST

2nd Day: His Missionary Parables (Continued)

What missionary motive does Christ advocate in Luke 10: 30-37?

How do the three parables in Luke 15 apply to missionary work to-day?

Read Matthew 13: 36-39. How does this explanation fit modern conditions?

John 10: 1-16. What missionary ideas are brought out in this parable?

"Then the letter goes on to say that God is like a rich man who had two boys. The younger boy had got into bad company, and was not contented, and made much trouble. He kept nagging his father and saying, 'Father, there is no fun here in this little village; no chance to make much money, or to get a reputation. I want to go to Bombay. That is a big place where there is lots of fun, and chances to make money. Let me have some money and go there. Some day you will see me come back with a big bag of money.' But the father replied, 'My boy, I have lived longer than you. It is easier to lose money than to make it. Those companions of yours are not good. They are sure to get you into trouble.' But the boy kept nagging his father, and at last he got his money and went off. He thought he was going to have a grand time. He had fun for a while. But his companions fleeced him. He lost all his money, and pawned his clothes and fell sick. And plague and famine all around made him think he would die. Then he said, 'I am a fool. Here I am dying with hunger, and even the servants at home have plenty of everything. I will go home.' So he started. But when he came near to the house he thought how his

older brother and the servants might laugh, and say, 'A big bag of money he has brought.' So he felt ashamed and stopped a moment behind a tree. But, Gangaram, what had been happening in that house all those days? Every day the mother had cried. Every single day the father's heart had been heavy. If he knew of anyone's going to Bombay he would say. 'If you see my boy, tell him his mother is dying for lack of him, and tell him to come home.' And at the moment that the boy stood hesitating under the tree, the father was thinking, 'Where is my boy now?' And as he looked out he said, 'Who is that? It looks like my boy,' and down the road he ran, and they both threw their arms around one another and both cried. The boy said, 'Father, I have been a naughty boy. I have made you and mother sorry. I have wasted your money. I do not ask you to take me into the family again. But please try me as a servant.' Then the father said, 'My boy, my boy! Don't you say another word. Your mother will be a new woman to-day. Come right into the house.' And he pulled him in and left him with his mother in an inner room, where both could cry and be glad, while he went and told the servants, 'Make a great dinner to-day. This is the happiest day this house has ever known. This son of ours who was as good as dead is alive again and at home.' "
—R. A. HUME: Missions from the Modern View.

STUDY V: THE WORLD-WIDE TEACHING OF CHRIST

3rd Day: His Missionary Prayers

What one definite thing did Christ command His disciples to pray for? Matthew 9: 36-38.

"So wonderful is the surrender of His work into the hands of His Church, so dependent has the Lord made Himself on them as His body, through whom alone His work can be done, so real is the power which the Lord gives His people to exercise in heaven and earth, that the number of the laborers and the measure of the harvest do actually depend on their prayer."—Andrew Murray.

What important petitions does He place first in the Model Prayer? Matthew 6: 10.

What do these petitions really mean?

What method does He recommend to missionaries in difficult places? Luke 18: 1-8.

What is the condition upon which answer to prayer depends? John 15: 7.

What references to the world did Christ make in His Intercessory Prayer? John 17: 21, 23.

"You do not believe in missions? All right, God does. He gave the best He had, He sent Christ for the world. If you are consistent you must not pray the Lord's prayer, for that is a missionary prayer. And you must be silent in the Doxology and the Gloria Patri, for these are missionary songs. Be consistent, just live up to your belief."—Robert A. Hume, D.D.

STUDY V: THE WORLD-WIDE TEACHINGS OF CHRIST

4th Day: Christ's Missionary Invitation

Whom did Christ invite to be His followers? Read the following passages:
Matthew 11:28-30; John 6:35; 7:37; 8:12.

Were those who followed Him limited to people of His own Nation? Matthew 8:5; 15:22, 28; John 4; 12:20-50; Matthew 27:54.

"Lord, speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children, lost and lone.

"O use me, Lord, use even me,
Just as Thou wilt, and when, and where;
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share."

Francis Ridley Havergal.

STUDY V: THE WORLD-WIDE TEACHING OF CHRIST

5th Day: Christ's Vision of the Future

Whom will Christ's judgment include? Matthew 16:27; 25:31-46.

Whom does His vision of the future include? Matthew 24:14; Mark 14:9; Luke 13:28-30.

Prayer: "Almighty God, our Heavenly Father, who hast purchased an universal Church by the precious blood of Thy Son, we thank Thee that Thou hast called us into the same and made us members of Christ, children of God, and inheritors of the Kingdom of Heaven. Look now, we beseech Thee, upon Thy Church, and take from it division and strife, and whatsoever hinders Godly union and concord. Fill us with Thy love, and guide us by Thy Holy Spirit, that we may attain to that oneness for which Thy Son, our Lord Jesus Christ, prayed on the night of His betrayal, who with Thee and the Holy Spirit liveth and reigneth, one God, world without end. Amen."—Prayer of Japanese Christians.

STUDY V: THE WORLD-WIDE TEACHING OF CHRIST

6th Day: His Missionary Command

Read Matthew 28:18-20; Mark 16:15; Luke 24:45-49.

What does Christ here command His disciples to do, and where? Note that this is a summary of His whole teaching.

Compare this command with His teachings in the following passages:

Luke 9:57-62; Luke 12:48; John 4:35; 9:4; 21:15-17.

The early Church believed that this commission to go and preach the gospel was for the whole Church, and every man, woman, and child felt it a bounden duty to make Christ known everywhere. The Christians of the first century did more than any generation of Christians since have done to evangelize the whole world. They reached all parts of the then-known world, and all classes of society from the slave to the high official. They met and conquered the greatest obstacles, and endured severe persecutions.

"Is it right to keep the Gospel to ourselves?"—Welz.

STUDY V: THE WORLD-WIDE TEACHING OF CHRIST

7th Day: Encouragements to Missionary Service

The life of a missionary, either in the home-land or in the uttermost parts of the earth, is not an easy life. What encouragement does Christ give to His disciples?

Matthew 5:11, 12;

10:24, 25;

28:20;

Mark 10:28-31;

10:43-45;

Luke 9:22;

21:12-19.

"I said, 'Let me walk in the fields';
He said, 'Nay, walk in the town';
I said, 'There are no flowers there';
He said, 'No flowers, but a crown.'

"I said, 'But the sky is black,
There is nothing but noise and din';
But He wept, as He sent me back—
'There is more,' He said, 'There is sin.'

"I said, 'But the air is thick
And fogs are veiling the sun';
He answered, 'Yet souls are sick,
And souls in the dark undone.'

"I said, 'I shall miss the light,
And friends will miss me, they say';
He answered me. 'Choose to-night,
If I am to miss you, or they.'

"I pleaded for time to be given;
He said, 'Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your guide.'

"I cast one look at the fields,
Then set my face to the town;
He said: 'My child, do you yield?
Will you leave the flowers for the crown?'

"Then into His hand went mine,
And into my heart came He,
And I walk in a light divine
The path I had feared to see."

—George Macdonald.

STUDY VI: THE MISSIONARY APOSTLES

1st Day: Pentecost

What was the "program of missions" which the apostles were to follow? Acts 1:8.

How was the motive-power for carrying out this program received by them? Read Acts 2: 1-21.

What nationalities were represented in the gathering at Jerusalem for the Jewish feast on the day of Pentecost?

This was the ancient feast called "feast of harvest" (Exodus 23:16), "day of first fruits," (Numbers 28: 26), and "feast of weeks" (Exodus 34:22 and Deuteronomy 16:9-12).

Consider the missionary efforts which the Jewish religion had itself put forth to win converts from so many different nations.

It is interesting to notice that this list includes nearly all the nations to whom the gospel was afterwards carried by the apostles.

STUDY VI: THE MISSIONARY APOSTLES

2nd Day: Peter's First Missionary Sermon

Read Acts 2: 14-36. Peter was primarily the apostle to the Jews.

What was the result of his preaching in the lives of the foreigners present? Acts 2: 37-42.

The "sojourners from Rome" probably carried the gospel back with them. They may have been the real founders of the Christian Church in the Imperial City.

Read Acts 2: 43-47. Note that their missionary work continued "day by day."

"Behold this nation to whom I owe so much without the hope which through their means I am blessed with! Let me hold up to them the word of life, if peradventure God may have mercy upon them and disperse the blindness which has happened unto Israel."—Bishop Sumner.

For a summary of present Missions to the Jews, see H. P. Beach: A Geography and Atlas of Protestant Missions, Vol. I., pp. 516-526.

STUDY VI: THE MISSIONARY APOSTLES

3rd Day: Peter and John as Medical Missionaries

What miracle of healing is recorded of Peter and John in Acts 3: 1-10?

Read Acts 3: 11-26, Peter's second sermon.

What were the results of this medical work? Acts 4: 1-22.

Upon whom did these early missionaries depend? Acts 4: 23-31.

What command were they fulfilling in this medical work? Acts 5: 12-16.

What persecutions did they undergo? Acts 5: 17-42.

"Throughout the East, sickness is believed to be the work of demons. The sick person at once becomes an object of loathing and terror, is put out of the house, is poorly fed and rarely visited, or the astrologers, or priests, or medicine-men, or wizards, assemble, beating big drums and gongs, blowing horns and making the most fearful noises. They light gigantic fires and dance round them with their unholy incantations. They beat the sick person with clubs to drive out the demon. They lay him before a roasting fire till his skin is blistered, and then throw him into cold water. They stuff the nostrils of the dying with aromatic mixtures or mud, and in some regions they carry the chronic sufferer to a mountain top, placing barley-balls and water beside him, and leave him to die alone. The woe and sickness in the unchristianized world are beyond telling." "Every *minute* eighty-three of our Christless brethren and sisters are passing into eternity."—Mrs. Isabella Bird Bishop.

STUDY VI: THE MISSIONARY APOSTLES

4th Day: Stephen the Martyr Missionary

Read Acts 6: 8-15. What were the false accusations against Stephen?

Acts 7: 1-53. What was his line of defence? What was the ruling principle of his life?

Acts 7: 54—8: 3. Describe his martyrdom.

Who was the first *apostle* to suffer martyrdom? Acts 12: 1-2.

"The martyr first whose eagle eye
Could pierce beyond the grave,
Who saw his Master in the sky
And called on Him to save.
Like Him, with pardon on his tongue
In midst of mortal pain,
He prayed for them that did the wrong;
Who follows in His train?"

For modern examples, see Beach: Princely Men in the Heavenly Kingdom, Chapter VI.

STUDY VI: THE MISSIONARY APOSTLES

5th Day: The Missionary Philip

What kind of missionary work did Philip do? Acts 8: 4-13.

How did Peter and John assist him? Acts 8: 14-25.

Describe his winning of a prominent African to Christ. Acts 8: 26-40.

Afrer leaving the eunuch, Philip went to Azotus and then travelled along the coast to Cæsarea, preaching in all the cities. He probably settled at Cæsarea and built up the Christian society which he found already established there. Tradition places him after this at Hierapolis in Phrygia, where he is said to have continued the work of Epapluas and Paul. Eusebius, quoting Polycrates, speaks of him as "Philip, one of the twelve apostles, who sleeps in Hierapolis."

"Samuel Adjai Crowther is another conspicuous trophy of African missions. Born of the relatively inferior Yorubas, west of the lower Niger, he was captured by Fulah slaves in 1821, traded for a horse, consigned to a Portuguese slave ship, liberated by an English man-of-war, placed in a mission school at Free Town, Sierra Leone, taken to England to complete his education, sent as a missionary to his own people along the Niger, consecrated Bishop of the Niger in Canterbury Cathedral in 1864, transferred to his eternal reward December 31, 1891. Such, in brief, is the biography of an African slave and Christian freeman, —one of the great missionary characters of the nineteenth century."—W. S. Naylor: Daybreak in the Dark Continent.

STUDY VI: THE MISSIONARY APOSTLES

6th Day: Peter's Mission to the Gentiles.

Read Acts 9: 32-34, for another example of Peter's medical work.

Through what power did he perform this wonderful miracle? Acts 9: 36-43.

Dr. Frank Van Allen, of Madura, India, says: "We aim to have a thoroughly Christian air pervade the hospital. This is not resented, so nearly as we know, by anyone. We believe that the strictest and most devout Hindus or Mohammedans in our district have more faith in our treatment by their knowing that we in prayer ask God's blessing on the medicine."

Describe Peter's call to preach to the Gentiles, his response, and the results. Acts 10: 1-11: 18.

What did Peter suffer for his zeal for Christ? Acts 12: 3-19.

What testimony did he give as to the ability of the Gentiles to become Christians without first becoming Jews? Acts 15: 7-11.

Peter probably spent some time in the ancient city of Babylon, ministering to the Jewish colony there (1 Peter 5: 13), and we may safely accept it as a fact that he spent the last years of his life at Rome.

Andrew, Peter's brother, is said to have labored in Cappadocia, Galatia, Bithynia, and in Scythia, Thrace, and Macedonia; Matthew and Bartholomew in Arabia; Matthias in Ethiopia; James the son of Alphaeus

in Egypt; Simon Zelotes in Mauritania and Lybia; Judas Thaddeus in Mesopotamia; Thomas in the district adjoining Parthia, and John in Lesser Asia.

Prayer: "Father of mercies, Who to Thine apostle Saint Peter didst reveal in threefold vision Thy boundless compassion, forgive, we pray Thee, our unbelief, and so enlarge our hearts and enkindle our zeal that we may fervently desire the salvation of all men, and with ready diligence, labor in the extension of Thy kingdom; for His sake Who gave Himself for the life of the world, Thy Son, our Saviour, Jesus Christ. Amen."

STUDY VI: THE MISSIONARY APOSTLES

7th Day: Laymen as Missionaries

Read Acts 11: 19-30. Every Christian was a missionary, he not only tried to live a conscientious personal life himself, but he sought also to make known to others the teachings of Christ and His salvation from sin.

"It is a habit in almost every Zulu church for men and women, by the dozen or more, to go out after a sermon, and either repeat it or give some other Christian message in kraals or schoolhouses anywhere from two to ten miles distant. And they can do this, and do it effectively. There are few dumb Christians among them."–Report of American Board Deputation.

In Korea, the Rev. Graham Lee says: "We have tried to teach them from the very inception of the enterprise, that if a man believed in Jesus Christ he was in duty bound not to put a muzzle on his mouth, but to go and tell someone else. Do you know how it works? A man does not have to be paid a salary to get him to preach Jesus Christ. From the very beginning it has been so. When a man became a Christian, he would go and tell someone else. He might be walking along the road and would meet a man and get into conversation with him, and introduce himself according to the Korean method, and by and by, he would ask, 'Do you believe in Jesus?' — 'Jesus?— who's Jesus?' — 'And have you never heard of Jesus?' And then he would begin to tell him all he knew about Jesus, and perhaps he would go to the inn at night, and there as he sat in the little room, when the opportunity came the question would ring out again, 'Do you believe in Jesus?' and again would come the answering response, 'Jesus? Who's Jesus?' 'And haven't you heard who Jesus is?" and the old, old story would be repeated."

—World-wide Evangelization, pp. 394, 395.

What philanthropic work interested these early lay-missionaries? Acts 11: 27-30.

Compare India, China and Japan to-day. From Japan, Dr. J. H. DeForest, of Sendai, writes: "In these three provinces–Miyagi, Fukushina, Iwate–there

are some forty-six counties, thirty-five of which are in need of aid, and in some of these counties over half the population are very near the edge of starvation, and tens of thousands are actually without to-day's food. Now we have been cordially introduced from the governors to the heads of these counties, to whom we take in fair proportion the money contributed through us, with the request that it be turned into cheap food and given as rapidly as possible to those villages that are in direst need."

STUDY VII: PAUL THE MISSIONARY

1st Day: His Call

Read Acts 9: 1-30, and describe Paul's call to missionary service.

Was his call merely outward?

What were its inward effects upon him?

How did the other missionaries feel toward him?

What proved the reality of his missionary purpose?

Compare the conversion of "Paul the Apostle of the Congo."—W. S. Naylor: Daybreak in the Dark Continent, pp. 255-257.

Prayer: "Almighty Saviour, Who at mid-day didst call thy servant Saint Paul to be an apostle to the Gentiles; we beseech Thee, illumine the world with the radiance of Thy glory, that all nations may come and worship Thee, who art with the Father and the Holy Ghost, one God, world without end. Amen."

STUDY VII: PAUL THE MISSIONARY

2nd Day: His Preparation

Describe the various elements which entered into his preparation for his misionary work.

How did his citizenship fit him for service? Acts 21:39; 22:27, 28.

What use did he make of his trade? Acts 18:1, 3; 2 Corinthians 11:9; 1 Thessalonians 2:9.

How did his early training help him? Acts 22:3; 1 Corinthians 9:20; Acts 15:21; 18:14; 19:8.

What early characteristic did he carry into his work for Christ? Acts 8:3; 9:1, 2; Galatians 1:13, 23, 24.

What special preparation did he receive for his missionary work? 1 Corinthians 9:1; 11:23; Galatians 1:12; 1:17.

For the preparation necessary for the modern missionary, see the Reports of the Toronto and Nashville Student Volunteer Conventions; also "Call, Qualifications and Preparation of Missionary Candidates." "Counsel to New Missionaries;" and Brown: "The Foreign Missionary."

STUDY VII: PAUL THE MISSIONARY

3rd Day: His Missionary Motives

What motives led Paul to enter the missionary service? Galatians 1:15, 16; Romans 15:15, 16; Acts 26:16, 19; Romans 1:13-16; 2 Timothy 2:10.

What great need appealed to him? Acts 17:16, 17, 29; Romans 1:23, 25.

What was his supreme motive? 2 Corinthians 5:14, 15.

"All men need Christ. We have Christ. We owe Christ to all men. To know our duty and not to do it is sin."—J. R. Mott.

Modern examples of messengers called by God are countless. Note the motives which led these missionaries into the service:—

David Livingstone: "The resolution to give himself came from his reading an Appeal by Mr. Gutzloff to the Churches of Britain and America on behalf of China. It was 'the claims of so many millions of his fellow-creatures, and the complaints of the scarcity, of the want of qualified missionaries,' that led him to aspire to the office."—Blaikie: Life of Livingstone, pp. 30, 31.

John Kenneth Mackenzie: "He had been greatly moved by the memories of two Chinese missionaries, William Burns, and Dr. Henderson, and he had been led to desire for himself a similar life. Returning one night from a theatre-meeting of unusual interest he confided to Col. Duncan his new desire. The Colonel's response, 'You are still very young; would it not be well to go in for the study of medicine and in the course

of time go out to China as a medical missionary?' was to Mackenzie the voice of God."—Beach: Princely Men in the Heavenly Kingdom, p. 50.

Irene Petrie: "Widely differing conceptions of Irene's many-sided individuality must have been formed by those about her. To some she seemed a highly cultured woman, never at a loss if the talk turned on books; to others she seemed to belong entirely to the world of sweet sound, most truly herself when contributing to a concert; . . . to others she was first of all an artist, keenest about pictures, and looking out on all sides for possible sketches; others saw in her a church worker on the platform giving a telling temperance address to Band of Hope children, or workingmen and women in the East End, or a missionary address, not only overflowing with enthusiasm but well reasoned and well-informed, or a Bible lecture or a model lesson to Sunday school teachers that showed her aptitude for teaching. But to most people, after all, she was a popular girl in society. . . .

"The final resolve was arrived at in October, 1891, during the last of a particularly delightful round of northern visits, on which Irene and her guitar had been more than ever in request. At Rickerly, in Cumberland, she met Mr. Robert Wilder, the founder of the Student Volunteer Movement at the Universities. There the clear call to leave the home life was heard and answered, but she did not speak yet, not till February 14, 1892. . . . She was sitting in the firelight that Sunday evening . . . as she told that it was her heart's desire to be an honorary missionary of the Church Missionary Society, saying: 'I am willing to go anywhere, but the more I read, the more I see that India generally, and the Punjab specially, is the place where the fight is hottest and the need of reinforcements greatest.'"—Wilson: A Woman's Life for Kashmir: Irene Petrie.

STUDY VII: PAUL THE MISSIONARY

4th Day: His Field

I. The Condition of the Field.

How does Paul describe the moral conditions of the Roman Empire? Romans 1: 28-32.

What hints does he give as to the intellectual conditions of his field? Acts 17: 16-21; 1 Corinthians 1: 20-25.

What social conditions did Paul have to deal with? 1 Corinthians 7: 20-24; Titus 2: 9, 10; Acts 17: 12.

What was the prevailing heathen estimate of these classes?

What was the social status of Christians? Acts 28: 22.

Of Jews? Acts 16: 20.

How did the political situation affect missionary work? Acts 12: 1-3; 18: 12-17.

What were the religious conditions of the Roman Empire? Acts 2: 8-11; 14: 12, 13; 16: 16; 17: 23; 19: 26-35; 28: 4, 11.

For illustrations of modern conditions on the mission field, see

R. E. Speer: Missions and Politics in Asia.

R. H. Nassau; Fetichism in West Africa.

J. P. Jones: India's Problem; Krishna or Christ.

J. S. Dennis: Christian Missions and Social Progress.

STUDY VII: PAUL THE MISSIONARY

5th Day: His Field (Continued)

II. The Extent of the Field.

What did Paul consider to be the extent of his field as shown by his three missionary journeys?

1. Acts 13 and 14.
2. Acts 15:36-18:22.
3. Acts 18:23-21:16.

read these passages rapidly and note the regions which he reached. Note that he followed the natural current of commerce and civilization from East to West. The first journey (45-50 A. D.), was especially significant, as Paul then began his distinct work among the Gentiles and founded the churches in Galatia. On the second journey (51-54 A. D.), he revisited the churches already established, and carried the gospel for the first time into Europe. On his third journey (54-58 A. D.), he started out to evangelize the province of Asia which he had been prevented from visiting on his second tour, and spent a good deal of time in Ephesus, and Macedonia, and Corinth.

Where did he aim to preach the gospel? Romans 15:19-24.

The field of a single one of the great foreign Missions Boards,—the American Board of Commissioners for Foreign Missions,—includes 76,000,000 people in 20 Missions, almost as many people as there are in the United States of America.

STUDY VII: PAUL THE MISSIONARY

6th Day: His Methods of Missionary Work

What use did Paul make of *medical* work? Acts 14:8-18; 16:16-18; 19:11, 12.

As an *educational* missionary what methods did he use? 2 Timothy 1:11 and 1 Corinthians 11:1; Acts 20:17-35; The Pauline Epistles.

Of what importance did Paul regard *preaching* in missionary work? Galatians 1:16; Romans 15:19.

On his missionary journeys he carried on a systematic evangelistic campaign.

As examples of his sermons, read the following:—

(1) To Hellenic Jews,—Acts 13:14-43.

(2) To heathen Athenians,—Acts 17:22-34.

Paul believed in *"personal work,"* for an example see Acts 16:23-34.

As a missionary *pastor* he was very successful. Although the various churches which he established had their own local officers, yet they were under his pastoral care (2 Corinthians 11:28), he loved them (Phillipians 4:1), and constantly showed his interest in them by sending them letters of instruction, reproof, or encouragement.

STUDY VII: PAUL THE MISSIONARY

7th Day: His Sufferings and Martyrdom

What difficulties and dangers did Paul encounter in his missionary work? 2 Corinthians 11:23-28.

Soon after the close of his third missionary journey came Paul's arrest and imprisonment (Acts 21-26), and his eventful journey to Rome, when, although a prisoner, he was the commanding force on the ship during the perils of shipwreck. For two years after his arrival in Rome, he lived in "his own hired dwelling," and preached and taught freely (Acts 28:30, 31). With this statement the narrative in Acts closes, but we may fairly infer that his death took place not far from the end of the "two years." As to the date and manner of his death we have no certain information. It is natural to suppose that he was condemned for the offence for which he was on trial, namely, instigating riots (Acts 24:5), and that the manner of his death was beheading, as he was a Roman citizen.

Thus died the greatest Christian missionary, who brought to his task unusual endowments of mind, education, and social standing; remarkable qualities of courage, zeal, and command over men, together with supreme devotion to his Master. His greatest legacy to Christianity, aside from his example of service and his missionary writings, is his overcoming of the Jewish exclusiveness of the early Church, and his initiation of world-wide evangelization.

What was the secret of his success in winning men to Jesus Christ? Phillippians 3:13,14; 1 Corinthians 2:2.

"You cannot read Christ's message and stop where you please. It binds you as with a chain and carries you forward. Visions received on the way to Damascus carry Paul to all lands and over all seas. * * * Eternal life is only the beginning. Eternal life must

sell and give to the poor, and follow Christ in all lands, up new Calvaries, 'With the cross that turns not back.'

"What shall I do to inherit eternal life? the modern college man will ask. And before the answer is complete, he will be standing by James Hannington, the Cambridge man; or Coleridge Patterson, the pure-minded son of Eton; or Horace Tracy Pitkin, who glorified Yale's blue flag by a missionary's life and a martyr's death in China. What shall I do to inherit eternal life? So you will ask, and the answer will come when you take your place in East London with Arnold Toynbee, or in Darkest Africa with Robert Moffat and David Livingstone. Obedience to Christ begins by giving Him supreme leadership over personal life; it ends only in sharing His plan to redeem the world."—Bishop William F. McDowell, D.D.

STUDY VIII: MISSIONARY WRITINGS OF THE APOSTLES

1st Day: The First Epistle of Peter

The object of this Study is two-fold, (1) to see the people to whom the apostles wrote, who they were, and what their characteristics were as shown in these letters to them, and (2) to learn the method of instruction used by the apostles and the doctrines they taught. Only brief examples can be given; it is hoped that these will stimulate the students to further study of the Epistles.

Read the First Epistle of Peter through rapidly.

To whom was it written? 1:1.

Where was it written? 5:13.

Peter had evidently heard that the churches were suffering persecution.

What points does he emphasize in this letter?
1 Peter 1:13-16; 2:13; 3:14; 4:2; 4:13.

What classes of persons does he especially address?
1 Peter 2:18; 3:1; 3:7; I Peter 3:8; 5:1; 5:5.

What attitude does the apostle show toward these suffering Christians?

"Sixty years ago, into a missionary college in Bombay went the youngest son of a noble house, the youngest and the only surviving one of seven sons, the one in whom a widowed mother put all her hope and all her trust, the one for whom that widowed mother, though a fire-worshipper, still made vows at all the shrines of the city of Bombay, and even, as she thought,

at the shrine of the Christians' God, in a little Roman Catholic chapel there. Here, through the ministration of one of God's saints, the Rev. George Valentine, of the Church Missionary Society, that young Zoroastian was led to Christ. One day the fifth chapter of the Gospel of St. Matthew was opened before him. That was a lofty ideal presented to him. He was acquainted with the heathen doctrine of an eye for an eye, and a tooth for a tooth, but this Christian ideal was something so matchless that it took possession of his heart. He came to the consciousness that for him there was nothing to do but to forsake all and follow Christ. That meant leaving home and friends, leaving that mother than whom there was no dearer being to him in all the world. It meant his going forth to persecution, to loneliness, to sorrow. Ah! it means something in India to follow Christ when you have your aged mother at your feet entreating you not to forsake her. But there was a voice which he dared not disobey, telling him that he that loved father and mother more than the God who made him, was not worthy of Him, and so he followed, followed through the valley of persecution. Stones and imprisonment, and perils of land and perils of water, were among the least of the persecutions of that disciple of the cross. But he counted all things loss that he might win Christ."—Miss S. Sorabji, Poona, India.

STUDY VIII: MISSIONARY WRITINGS OF THE APOSTLES

2nd Day: The First Epistle to the Corinthians

Read the first eleven chapters of this Epistle rapidly.

Where was Paul when he wrote this epistle? 1 Corinthians 16:8.

To whom did he write? 1 Corinthians 1:2.

Concerning what important matters did Paul write to these early Christians? Indicate the general subjects. 1 Corinthians 1:10—4:21; 5-7; 8; 9-11.

What light do these chapters throw on the daily life of these recent converts from heathenism?

STUDY VIII: MISSIONARY WRITINGS OF THE APOSTLES

3rd Day: The First Epistle to the Corinthians (Continued)

Read Chapters 12-16 through rapidly.

What general topics did Paul write about in this part of the Epistle. 1 Corinthians 12-14. (Note especially 13); 15; 16: 1-4; 16: 5-24.

What do we learn from this Epistle as to the questions which perplexed the Corinthian Christians?

What concerning the responsibility of Paul for the churches?

"In most countries, native Christians, even pastors, long remain children, dependent on the missionary for guidance and aid. Nowhere at home, in non-Episcopal churches, will a man be so called upon to exercise this function of oversight and direction as on the mission-field. He is the teacher of the teachers, the guide of the guides. * * * The missionary should be a statesman, a man able to know, select, train, and guide men; he should be a churchman, able to found and develop, not one church alone, but whole groups of churches."—E. A. Lawrence: Introduction to the Study of Foreign Missions, p. 79.

STUDY VIII: MISSIONARY WRITINGS OF THE APOSTLES

4th Day: The Epistles of John

Read the First Epistle through rapidly. This letter was probably written from Ephesus, by the Apostle John, in his old age, to a group of churches in Asia Minor whose members were mainly Gentile converts (5:21).

What was the source of the writer's knowledge? 1 John 1:1-4.

What were his principal teachings? Indicate briefly.

1 John 1:5-10;

2:2;

2:23-28;

3:1-4;

3:16;

3:22;

4:10-15;

5:1-5;

5:13-21.

What does this Epistle show us concerning these early Christians?

What does it show about John's mature opinions and his methods? Read also 2 and 3 John.

STUDY VIII: MISSIONARY WRITINGS OF THE APOSTLES

5th Day: A Vision of the Results of Christian Missions

Read Revelation 7:9-17.

Who are to be included among those redeemed by the blood of the Lamb?

What is to be their attitude toward Him?

"In view of the conditions in the non-Christian world at the beginning of this century, favoring and calling for a great advance movement on the part of the churches of Christendom, in view of the grave dangers resulting from any save an aggressive onward movement, has not the time come for the Church to give herself with greater earnestness than ever to the stupendous task of making Christ known and obeyed in all the world?"—J. R. Mott: The Pastor and Modern Missions, p. 49.

Prayer: O Lord, I thank Thee that Thou hast counted me worthy to have a part in Thy great work of winning the world to Thyself. I pray Thee to show me very definitely where and how Thou canst use me best. Amen.

STUDY VIII: MISSIONARY WRITINGS OF THE APOSTLES

6th Day: Review

Summarize briefly God's attitude toward the World as we have found it in—

1. The Law.

2. The Prophets.

3. The Psalms.

4. The Life of Christ.

"Where'er a single slave doth pine,
Where'er one man may help another,—
Thank God for such a birthright, brother,—
That spot of earth is thine and mine!
There is the true man's birthplace grand,
His is a *world-wide* fatherland."

—James Russell Lowell.

STUDY VIII: MISSIONARY WRITINGS OF THE APOSTLES

7th Day: Review (Continued)

Summarize briefly God's attitude toward the World, as we have found it in—

5. The Teachings of Christ.

6. The Lives of the Apostles.

7. The Life of Paul.

8. The Writings of the Apostles.

Prayer: "Almighty God, Who by Thy Son, Jesus Christ, didst give commandment to the holy apostles that they should go into all the world and preach the gospel to every creature, grant to us, whom Thou hast called into Thy Church, a ready will to obey Thy word, and fill us with a hearty desire to make Thy way known upon earth, Thy saving health among all nations. Look with compassion upon the heathen that have not known Thee, and upon the multitudes in our own land that are scattered abroad as sheep having no shepherd. O Heavenly Father, Lord of the harvest, have respect we beseech Thee to our prayers, and send forth laborers into Thy harvest. Fit and prepare them by Thy grace for the work of their ministry; give them the spirit of power and of love; and of a sound mind; strengthen them to endure hardness, and grant that both by their life and doctrine they may show forth Thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. Amen."

SEP 13 1907

Deacidified using the Bookkeeper process
Neutralizing agent: Magnesium Oxide
Treatment Date: Sept. 2005

PreservationTechnologies
A WORLD LEADER IN PAPER PRESERVATION
111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

LIBRARY OF CONGRESS
0 014 667 559 1